

# Religious Intelligence

"BEHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY."

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## Missionary Intelligence.

### LONDON TRACT SOCIETY.

The twenty-eighth anniversary of the London Religious Tract Society was celebrated on Friday, the 12th of May, at the city of London Tavern. The hour of meeting was at dawn of day, to admit of the attendance of those classes who would otherwise be compelled to abandon their ordinary avocations. Before five o'clock the great room was crowded to excess, and the demand for admittance still increasing, a lower room was thrown open, and was speedily filled. At six o'clock, the Lord Mayor arrived, and the meeting was opened with prayer, after which, the annual Report was read. The following abstract of this interesting document gives an animating view of the extensive operations of the Society. We have prepared it from one more copious in a London paper.—*N. Y. Obs.*

**China.**—The report commenced with details from China and the Indian Archipelago, where more Tracts are now called for in one week than were asked for in the course of twelve months four years ago. The walls of the humble cottages of the Chinese are now adorned with broad sheet Tracts. In some instances upwards of forty of these Tracts have been seen pasted upon the walls of one small room. Thus the glorious truths of the Gospel are constantly and conspicuously before the eyes of these deluded votaries of idolatry.

**Batavia.**—At Batavia, Mr. Medhurst continues his active and useful labors. He circulates Tracts which have a special reference to the festivals and customs of the natives, which continue to excite great attention. The Chinese Magazine is printed monthly, to the extent of 3000 copies; and since the establishment of the press at Batavia, from 60 to 70,000 Tracts have been printed.

**Penang, Singapore and Amboyna.**—At these stations parts of the New Testament and Tracts in the Malaya language suited to the wants of the people are circulated. The first volume of Burder's Village Sermons, and the Abridged Bible Catechism have also been recently translated.

**Sumatra.**—A thousand copies of a new Scripture Catechism have been printed and disposed of in this island, and a new edition put to press.

**Calcutta.**—The eagerness of the natives in this city to obtain books and Tracts appears very great. All the stock in the depository has been exhausted, and 48 reams of printing paper, together with 8,500 Book and Tracts have been forwarded from England as a new supply.

**Serampore.**—Dr. Marshman states that within a

little time 100,000 religious Tracts have been distributed by the Missionaries at Serampore. Of the value of Tracts in missionary labors, he says, it is endless to speak. Portions of the Scriptures or Tracts, have had something to do in the conversion of almost every individual who has joined the Christian Church in India. The English Tracts have been distributed chiefly amongst the soldiers. The committee have placed the sum of £50 at the disposal of the Missionaries at Serampore.

**Benares.**—This place is the highest seat of superstition in India; full of Brahmins and Pundits, and great opportunities are presented for the efficient circulation of religious publications. To this station 16 reams of paper and 1500 English publications have been sent.

**Juggernaut.**—The General Baptist Missionaries have received from the Society 24 reams of paper, to enable them to print and circulate Tracts in the native languages, among the pilgrims visiting Juggernaut. It appears that the glory of this idol is celebrated through the whole of the Hindoo population. Myriads annually resort to its famous temple at Pooree. Its suttees entitle it to the name of "The Valley of the Son of Hinnom;" and the numerous skeletons and skulls whitening its vicinity to that of Golgotha. In this district vast numbers of Tracts and Scriptures are distributed, and the impressions made upon the public mind by the Gospel, shews that the heaven works and will work.

**Madras.**—The Madras Tract Society have printed, during the year 65,000 Tracts in Tamil, Telooogo, and Indo-Portuguese, being 20,000 more than were printed during the preceding year. In addition to the Tracts in the native languages, about 20,000 Tracts in the English language, with some in French, Danish, &c. have been circulated. In the district of Tinnevely the desire for Tracts among the natives of all castes has, on some occasions, been exceedingly great. Villagers, Brahmins not excepted, have invited native Christians to come and read the Tracts to them, to the neglect of their castes. One Brahmin among them repeated to the native Christian distributor a short Tract, which he had received a short time before, and which he had learned by heart. But more than this; by means of these Tracts, people have actually been led to esteem the Christian Religion, and to embrace it. A head man of a village, with a large part of his neighbors, has renounced idolatry, and has joined the Christian Church. The committee felt the importance of a liberal grant to this station, and forwarded 100 reams of printing paper, and 9000 publications; the supply

of paper being double the grant forwarded on former occasions.

*Bellary.*—About 15,000 Tracts in the native languages, and more than 6,000 English Tracts have been distributed from this station, and the committee have forwarded a new supply of paper and Tracts.

*Allepie.*—At this place, which contains 40,000 inhabitants, the circulation of Tracts is likely to be attended with much good. A fount of Malayalam types has been obtained from the Church Missionary Society, by the Rev. Mr. Norton, and the committee have granted a supply of paper that he may commence printing.

*Surat and Bombay.*—A missionary union has been formed, uniting together the American and Church Missionary Societies at Bombay, the Mission at Surat and Belgaum, and the Scottish Mission in the Southern Koukan. In Surat and the adjacent villages, 8,000 parts of the Gospels and 8,000 Tracts have been given away during the year. At the printing press at this station, 18,500 Tracts have been printed on 14 important subjects. The American Missionaries at Bombay state that the good results of their schools are seen in the willing manner in which the old scholars receive the Tracts. "Wherever we meet with them in the country," they say "they are of all others the most forward to receive, and read, and beg the Christian Scriptures and Tracts."

*Ceylon.*—At Jaffna 18,600 tracts have been printed, which have been given away at large heathen festivals.

In the grants to China, India and Ceylon, upwards of 900*l.* have been expended, being 500*l.* beyond the sum reported last year.

*New Holland.*—The Australasian Religious Tract Society have distributed about 44000 books and Tracts at the different English settlements in that part of the world, in the course of two years.

*Sandwich Islands.*—A grant of 10,000 publications has been made and forwarded to the Missionaries in these Islands. The Missionaries themselves have printed 16,000 copies of Elementary books, 4,000 copies of a small Scripture Tract, and 4,000 copies of a Catechism, embracing the most important Christian doctrines.\*

*West Africa.*—Nearly 4,000 books and Tracts have been sent to Sierra Leone for the use of the emancipated slaves.

*Spanish America.*—Spanish Tracts have been sent to Buenos Ayres, Mexico, Lima, Guatemala, and other places: 25 sets of Spanish Tracts, and 25 sets of twelve of the Village Sermons, translated into Spanish, have been sent to Mexico. A gentleman distributed some Spanish Tracts in the capital of one of the new States. A short time afterwards, a friend told him that, on the preceding Sunday, he had entered a church, where a friar, with whom he was acquainted, was accustomed to preach to the people, after the market held on that day, as is usual in Roman Catholic countries. To his surprise, the friar was exhorting the congregation to keep holy the Sabbath day; on listening more attentively, he found that he was reading a Tract on that important subject. He concluded, by saying, "My friends, I have

preached this sermon three times already; and I mean to do so again next Sunday, as I desire that you may attend to these things. The gentleman waited till the service was over, and then asked the friar if he knew that he had been preaching a Protestant sermon. The friar answered, "have I? Well, never mind; it is a very good one."

*Hayti.*—President Boyer has written a letter to the committee, thanking them for a set of the publications of the Society forwarded to him, and expressing his conviction that the circulation of them among his subjects would be attended with happy results.

*West Indies.*—Various grants amounting in all to more than 12,000 Books and Tracts, have been made to Missionaries and others in the British West India Islands, and in Berbice.

*Newfoundland.*—The Newfoundland School Society has received 10,000 hand bills and 4,100 children's books, for the use of their Schools.

*Canada.*—The Montreal Soc. has received, in 18 months, 24,500 publications into the depository, most of which have been circulated. A further supply of 6,200 English Tracts and 2,000 French has been sent to this Auxiliary. The Rev. W. Smart, and the Rev. T. Osgood, have also received a further supply of 4,400 Tracts.

*Russia.*—A selection of publications has been sent to the Princess —, who has so long and so extensively circulated religious works in Russia. In Siberia portions of the Scriptures and two Scripture Catechisms have been translated into Mongolian, and extensively circulated.

*Poland.*—The Missionaries at Warsaw have received since October, 1825, from various channels, German, French, and Polish Tracts, amounting to 18,637; most of which have been distributed.

*Germany.*—From 1812 to 1826 the Wirtemberg Tract Society have distributed gratuitously 237,150 Tracts. At Hamburgh eight new Tracts have been printed, and 93,767 distributed during the year.

*France.*—Several Tracts, written by Dr. Malan, and printed at Paris, have had an extensive circulation. Of the 14 Tracts in the French language, stereotyped at Paris, 59,356 copies have been printed, and 23,336 distributed during the year. The Paris Tract Society, continues to circulate its publications. The Fourth Annual Report states, that during the past year, 127,336 Tracts have been distributed; which makes the total amount of distribution from the commencement of the Society, 390,025. A French Tract on Toleration, suited to the recent events in that country, has been printed at Paris, and 2,000 copies have been sent for distribution in different parts of Switzerland.

*Spain and Portugal.*—The recent political movements between these countries, and the embarkation of British troops for Portugal, determined the Committee to make considerable grants for circulation on the Continent. Three new Tracts have been translated into Portuguese, and upwards of 25,000 Spanish, Portuguese, and English Tracts have been voted for general circulation.

*Malta.*—It is calculated that about 208,000 Tracts have been printed at the American Press at Malta, since 1821. A large number of all these works is now in circulation in the Ionian Islands, Greece, at Constantinople and Smyrna, and in Syria and Egypt.

\* The latest and most authentic information respecting this station, will be found in the Missionary Herald published at Boston.



*Scotland, Wales, &c.*—The societies in Edinburgh, Glasgow, and Aberdeen continue to purchase extensively from the depository. Three thousand copies of Dr. Watts' Divine songs for children, in the Maux language, have been sent to the Isle of Man. A new Religious Tract Society, including all denominations, has been established in the Isle of Jersey. A new supply of Tracts has been sent to the seamen employed in the Greenland fisheries; and Capt. Parry has accepted one of the Society's Circulating Libraries for the use of the crew of the Hecla Discovery Ship. Four new Societies have been established in Wales.

*Ireland.*—Nearly 9000 publications have been sent to the Earl of Farnham, in Cavan, where the work of scriptural reformation appears to make rapid progress. The same number was sent to the Cork Tract and Book Society. The Clergy of the diocese of Ardagh received 3,700. The Rector of Ardross had a grant of 10,000. Considerable supplies have been sent to Carlow, Drogheda, and other places. The Rev. R. Pope and Rev. W. Urwick also received further grants. About 53,000 Tracts, by these means, are in circulation in Ireland. The Committee have received the most encouraging letters, clearly shewing that "pure and undefiled religion" is on the increase in that interesting country.

*London.*—During the year, 40,900 Tracts and hand bills have been granted for circulation in the courts and alleys of the metropolis; 132,700 have been distributed at the pleasure fairs in London and its vicinity; about 10,400 to Sabbath breakers; 15,000 to the spectators of executions; 76,900 on the day appointed for the funeral of his Royal Highness the Duke of York, and 21,000 among sailors. The Report mentions the pleasing fact that a private gentleman in Devonshire has purchased, during the year, 650,200 hand bills, and 91,200 Tracts, making a total of 741,400 publications; an example of liberality worthy of imitation.

#### *Funds and Issues of Tracts.*

The total amount of income for the last year, not including sales, was 2557*l.* 10*s.*; for the present year, it is 2871*l.* 17*s.* 6*d.* being an increase of 314*l.* 16*s.* 8*d.* The gratuitous issues and money grants to Foreign Societies, during the year, have amounted to 2223*l.* 1*s.* 7*d.*; the loss on Hawker's Tracts, to 224*l.* 17*s.* 6*d.*; making a total of 2447*l.* 19*s.* 1*d.* The sales during the year have considerably increased, and so have the issues of publications.

After the report the meeting was addressed by the Rev. Dr. Philip, from the Cape of Good Hope, the Rev. Dr. Sheinkoff, the Rev. Mr. Montague, the Rev. Mr. Brown, from Drogheda, the Rev. Dr. Marshman, of Serampore, the Rev. Dr. Pinkerton, the Rev. Mr. Scales, of Leeds, and the Rev. Mr. Ellis, from the Sandwich Islands. We have not room even for a brief sketch of these speeches. There was one circumstance, however, which we must not omit to mention.—In the interval between two of the speeches, the Lord Mayor arose, and said, "that it was with no ordinary feelings he broke in upon the order of their proceedings. They had already been told of the sudden and lamented deaths of some of their benefactors, and an account had this moment

reached him, that the knell had just tolled over the tomb of the Rev. and venerable author of the "Dairymen's Daughter," and other tracts of the Society. (A great expression of sympathy was here evinced by his Lordship, and participated in by the Meeting.) The Rev. Leigh Richmond was now gathered to his rest; and it was necessary to elect another Secretary to fill his place." His Lordship then made an affecting appeal to the old and the young, to be quick in assisting in their good work, as the instances were awfully sudden in which both were alike snatched from their sphere.

### SANDWICH ISLANDS.

#### *Contemplated Reinforcement of the Mission.*

The Prudential Committee contemplate sending a reinforcement to the Sandwich Island Mission, next autumn, if Providence permit,—a measure, the necessity of which must be apparent to all, who have attended to the progress of the mission, and to the present state of the islands. It should consist of at least, *three ordained missionaries, a physician and a printer.* It is desired, indeed, by the missionaries at the islands, that *five* clergymen may come to their help; and if this number does not go at present, it should not long be withheld.

As the mission was situated, at the latest dates, the population of the Sandwich Islands enjoyed the Christian ministry in the proportions about to be stated.

	Pop.	Preachers.
Island of Maui,*	10,000	1
" Taui,	15,000	1
" Oahu,	50,000	1
" Hawaii,	35,000	4
	130,000	7

Yet these people are, perhaps, as ready to hear and obey the Gospel, as any similar number of the human race, who possess not true piety. In but few places, if any, in our own country, or in any other country, would a minister labor for ten years to come, with fairer prospects of having *souls* for his hire, than in those islands.

Whoever goes on this mission, however, should be prepared for reverses; for dark and distressing reverses are possible; though thanks be to the Lord of missions, they are not very probable.

Almost every station which has been formed, stands in great need of being strengthened; and in Hawaii especially, various new stations should be speedily organized.

The *physician* should be a man well skilled in his profession, of approved talents and piety, and qualified and disposed to become a preacher of the Gospel at no distant period. By uniting the two professions, his residence at the islands would be rendered more interesting to himself, and more productive of good to the mission and to the islands: he would approximate more nearly to the office and the work of the Lord Jesus, who, while performing *His* mission on earth, acted as physician both of the body and of the soul.

The expediency of sending a *printer* depends in no degree on Mr. Loomis's return to this country, though it has become, in consequence of that event, more necessary that one be sent as soon as

\* The population assigned to Maui and Taui may be less correct than that assigned to the two other islands.

possible. *Two printers, and two presses,* kept in constant employ, could not furnish the materials of reading and reflection as rapidly as they are demanded by the waking intellect of the Sandwich Islands, and by the circumstances of that interesting people: and hereafter there should be *two* printing establishments,—one for Hawaii, the other for the remaining islands.

It will be proper to say here, though in few words, that a *Mission to the North-west Coast* will soon be expedient; and that whenever it is expedient, it had better be attempted, probably, by some of the missionaries from the Sandwich Islands. From those islands access to the coast will be easy, and may be frequent; and for some of the missionaries, such an enterprise may furnish a desirable change of climate. The mission on the N. W. Coast might be regarded as a Branch of the Sandwich Island Mission, and labors and laborers might be interchanged, as should be deemed expedient: and the expense of the new mission, thus undertaken, and thus conducted, would be considerably less, than it must be, if sent originally from this country.

In view of this not improbable state of things, it becomes still more important, that the present necessities of the mission at the islands be supplied with a liberal hand.

The communications which any persons may desire to make to the Prudential Committee, in consequence of this statement, should obviously be made without long delay.—*Miss. Her.*

*Letter to one of the Editors of the Boston Recorder, dated KAILUA, HAWAII, November, 20, 1822.*

I have little to say of any material interest which is not already communicated to the Board, but there is one event which transpired about three months since which occasioned much observation among this people, and was at the time, a matter of considerable interest. I allude to an attempt recently made in Hamakua, the northern district of this island, to revive the worship of Pele, the fabled goodness of Volcanoes.

Though we had supposed that paganism was totally extinct, being often assured by the natives that such was the case; yet it appears from the sequel, that a woman of distinction in Hamakua, by name Wahneomua, a former priestess of the Volcanic Deity, still adhered to her former belief, and to the secret observance of her worship. At the time that I passed through the district where she dwells in December of last year, the natives informed me of this woman, and said also that she had abandoned her form of worship. It was my purpose to visit her on my way, but as my path led through the upper rout, I passed the place of her residence, ere I was aware. I however, left a young man who had been one of our scholars, to commence a school in that neighbourhood, and then pursued my rout. This circumstance excited her apprehensions, that she might soon lose her influence over the minds of the people in that region, and aroused her opposition. From that time she began to predict the coming wrath of Pele to consume with her fires the land and its inhabitants, in particular all those who adhered to the instructions of the new teachers. In the month of July last, she determined to make a last desperate effort, and put her predictions to the test.

She assembled the people to a general sacrifice, and having collected together several small stone images, from 6 inches to a foot in length, formed by the drippings of liquid lava in caves, and considered by the votaries of Pele as sacred to the goddess, these she folded up in tapa, and placed them by the altar. She then sacrificed hogs, fowls &c. and laid them upon the altar, together with taro, bananas, and other esculent vegetables as an offering to her deity. Having thus prepared the sacrifice, she began her vociferous prayers, while others uniting with her, encouraged her to persevere, crying out incessantly, "*Mana ka Pele, mana ka Pele*"—(the Pele is mighty, the Pele is mighty,) and assured her that she would presently arrive with her fires to consume the sacrifice and overrun the land. Thus they continued the whole day until evening, "but there was neither voice, nor any to answer, nor any that regarded." At evening some fire was secretly conveyed along with combustibles under the tapa that covered the idols, which presently began to blaze. The cry was immediately raised that the Pele had come, upon, which the spectators were affrighted and ran away all in haste to escape. But Pakaua the teacher above mentioned called them back, telling them it was only *ahi maoli*, (common fire) concealed there for the purpose to deceive them; and to convince them of the fact he uncovered the images and extinguished it. The people indignant at the imposition and their own foolish fears, caught up the images and scattered them abroad, nor did they cease until they had demolished the altar together with all the apparatus of their idolatry.

This account was given me shortly after by Gov. Adams, and in a few weeks I had the satisfaction to witness her arrival at this place, to receive instruction in the doctrines and duties of Christianity. She resided here about two months, during which time she called on me frequently accompanied by her husband. The Gov. assigned them a teacher and they commenced in earnest to attend to instruction. At church her attention was uniformly fixed upon the preacher, and we have pleasing hopes that many serious and lasting impression have fastened upon her mind. She declared her full conviction of the fallacy of her former belief, but seemed evidently averse to talk upon the subject of her last desperate attempt to revive the old abolished pagan rites. May every attempt of satan to destroy the souls of men prove equally abortive, and may the final result in every case be equally overruled to the praise of the glory of Divine grace.

With many salutations, I remain, dear Sir, yours in the bonds of the gospel,

ARTEMAS BISHOP.

#### THE TRIAL.

Not long since, (says the Recorder) we re-published an Appeal, which the Missionaries at the S. Islands made on the spot in October last, in which they challenged an investigation of their conduct. This was a very proper course, considering how long and how much they had suffered, and how their labors had been impeded, by the reproaches of foreigners, both English and American. We learn from the Philadelphia Christian Advocate, that this challenge was accepted, and has led to an important result. The account is derived from



Mr. Loomis, who has returned to this country; and we hasten to give the substance, though the particulars must be deferred.

This challenge was accepted, and a correspondence ensued between the foreigners and the missionaries. The foreigners proposed, and the missionaries agreed, that the investigation should be held before Capt. Jones and his officers, of the U. S. Ship of war Peacock, who had been but a short time at the islands and had not committed themselves on either side. As soon as the missionaries could assemble from the different islands, they met at Honoruru. They sent a note, requesting that a committee of an equal number from both bodies might be appointed, to arrange the manner in which the interview should be conducted. This proposal was rejected by the British consul, who seemed to act as leader of the opposition; and who named a time and place at which he and his friends would expect to meet the missionaries in a body. In this manner they did meet, Capt. Jones and his officers, with some of the chiefs of the Islands being present; also, many foreigners, as spectators, who did not join in the accusations brought.

The missionaries required specific charges in writing, with the names of witness; but this was refused. They were told, that they must vindicate themselves, without such specification, and that their challenge imported that they would take this ground. Capt. Jones called for the reading of their challenge; and then the necessity of specifying the charges was apparent to all. Still, no charges were made, or attempted. The foreigners then said the ascendancy of the missionaries over the natives was such, that no one dared give his testimony. The missionaries replied we do not demand legal evidence; but any evidence that would have influence on candid and judicious men. This too was refused; and nothing was offered, but some violent and scurrilous vituperation of the missionaries. And thus ended the interview.

Capt. Jones, in subsequent conversation said, the effect would be to exalt the character and extend the influence of the missionaries, in the most decisive and efficient manner. He also voluntarily addressed a letter to them, which is decidedly in their favor. It is not known that any of his officers have expressed any different opinion; and there is every reason to believe, that this arbitration has rolled back the tide of calumny, and that its authors have durably injured themselves alone.

#### AMERICAN HOME MISSIONARY SOCIETY.

The friends of Home Missions will rejoice to know that this institution is constantly acquiring strength and extending its operations. If any thing can be inferred from the smiles of a beneficent Providence upon the exertions of its conductors and the labors of its missionaries, we may confidently say that it is destined to be a great national blessing. If any thing may be learned concerning its future importance from the present interest with which it is regarded in every section of the United States, we may look forward to the time as not remote when it will enlist the exertions and receive the charities and prayers of all who love the cause of the Saviour in our land. These anticipations are founded on the following interesting facts. The public mind is beginning to

awake to the operations and claims of this Society. Letters of enquiry are frequently received at its office; its plan, which in some sections of the country has been misunderstood, is beginning to be more correctly appreciated. Contributions to the funds are becoming more systematic, at the same time that instances of individual liberality are no less frequent than formerly. Many of the local Domestic Missionary Societies are beginning to see that the interests of their own particular districts render a connexion with this institution desirable,—that the American Home Missionary Society does not seek to impoverish them by absorbing into its own treasury the funds which they raise, but to strengthen and assist them in providing men and means for the supply of their own wants, and to do this advantageously, by bringing to their aid the information and the energy which can be enjoyed only by an institution with a national standing and having a claim upon national support.

#### AMERICAN BOARD OF MISSIONS.

On Tuesday, 6th ult. Rev. CYRUS STONE and Rev. DAVID OLIVER ALLEN, with their wives, and Miss CYNTHIA FARRAR, embarked at Boston, in the ship Emerald, Capt. Heard, for Calcutta, expecting to proceed from thence, as soon as possible, to Bombay. Mr. Stone was ordained as a missionary at Springfield, Mass. a little more than a year since. Mr. Allen received ordination at Westminster, Mass. on the 21st of May last; and both had pursued a regular course of theological study at the Seminary in Andover. Miss Farrar has gone as a teacher, with a view to taking charge of the schools for native females, which have lately been established at Bombay.

#### Miscellaneous.

##### SIGNS OF INTEMPERANCE.

From Dr. Beecher's Sermon on Intemperance.

2. A disposition to multiply the circumstances which furnish the occasions and opportunities for drinking, may justly create alarm that the habit is begun. When you find occasions for drinking in all the variations of the weather, because it is so hot or so cold—so wet or so dry—and in all the different states of the system—when you are vigorous, that you need not tire, and when tired, that your vigor may be restored, you have approached near to that state of intemperance in which you will drink in all states of the weather, and conditions of the body, and will drink with these pretexts, and drink without them whenever their frequency may not suffice. In like manner if on your farm, or in your store, or workshop, or on board your vessel, you love to multiply the catches and occasions of drinking, in the forms of treats for new comers—for mistakes—for new articles of dress—or furniture—until in some places a man can scarcely wear an article of dress, or receive one of equipage or furniture, which has not been “wet,” you may rely on it that all these usages, and rules, and laws, are devices to gratify an inordinate and dangerous love of strong drink; and though the master of the shop should not himself come down to such little measures, yet if he permits such things to be done, if he hears and sees, and smiles, and sometimes sips a little of the forfeited beverage, his heart is in the thing, and he

is under the influence of a dangerous love of that hilarity which is produced by strong drink.

3. Whoever finds the desire of drinking ardent spirits returning daily at stated times, is warned to deny himself instantly, if he intends to escape confirmed intemperance.

It is infallible evidence, that you have already done violence to nature—that the undermining process is begun—that the overworked organ begins to flag, and cry out for adventitious aid, with an importunity which, if indulged, will become more deep toned, and importunate, and irresistible, until the power of self-denial is gone, and you are a ruined man. It is the vortex begun, which if not checked, will become more capacious, and deep and powerful, and loud, until the interests of time and eternity are engulfed.

It is here then—beside this commencing vortex—that I would take my stand, to warn off the heedless navigator from destruction. To all who do but heave in sight, and with a voice that should rise above the winds and waves, I would cry—"stand off!!!"—spread the sail, ply the oar, for death is here—and could I command the elements—the blackness of darkness should gather over this gate-way to hell—and loud thunders should utter their voices—and lurid fires should blaze,—and the groans of unearthly voices should be heard—inspiring consternation and flight in all who came near. For this is the parting point between those who forsake danger and hide themselves, and the foolish who pass on and are punished. He who escapes this periodical thirst of times and seasons, will not be a drunkard, as he who comes within the reach of this powerful attraction will become a sot, but it is certain that every one will enfeeble his body, generate disease, and shorten his days. It may not be certain that every one will sacrifice his reputation, or squander his property, and die in the alms-house; but it is certain that a large proportion will come to poverty and infamy, of those who yield daily to the periodical appetite for ardent spirits. Here is the stopping place, and though beyond it men may struggle, and retard, and modify their progress, none, comparatively, who go by it, will return again to purity of enjoyment, and the sweets of temperate liberty. The servant has become the master, and, with a rod of iron and a whip of scorpions, he will torment, even before their time, the candidates for misery in a future state.

#### THE INTEMPERATE HUSBAND.

From Mr. Sprague's Address before the Massachusetts Society for suppressing Intemperance.

The common calamities of life may be endured. Poverty, sickness, and even death may be met—but there is that which while it brings all these with it, is worse than all these together. When the husband and father forgets the duties he once delighted to fulfil, and by slow degrees becomes the creature of intemperance, there enters into his house the sorrow that rends the spirit—that cannot be alleviated, that will not be comforted.

It is here, above all, where she, who has ventured every thing, feels that every thing is lost. Woman, silent, suffering devoted woman, here bends to her direst affliction. The measure of her woe is, in truth, full, whose husband is a drunkard. Who shall protect her when he is her insulter, her

oppressor? What shall delight her, when she shrinks from the sight of his face, and trembles at the sound of his voice? The hearth is indeed dark, that he has made desolate. There, through the dull midnight hour, her griefs are whispered to herself, her bruised heart bleeds in secret.—There, while the cruel author of her distress is drowned in distant revelry, she holds her solitary vigil, waiting, yet dreading his return, that will only wring from her by his unkindness, tears even more scalding than those she sheds over his transgression. To fling a deeper gloom across the present, memory turns back, and broods upon the past. Like the recollection to the sun-stricken pilgrim, of the cool spring that he drank at in the morning, the joys of other days come over her, as if only to mock her parched and weary spirit. She recalls the ardent lover, whose graces won her from the home of her infancy—the enraptured father, who bent with such delight over his newborn children—and she asks if *this* can really be him; this sunken being, who has now nothing for her but the sot's disgusting brutality—nothing for those abashed and trembling children, but the sot's disgusting example! Can we wonder, that amid these agonizing moments, the tender cords of violated affection should snap asunder? that the scorned and deserted wife should confess, "there is no killing like that which kills the heart?" that though it would have been hard for her to kiss for the last time the cold lips of her dead husband, and lay his body forever in the dust, it is harder to behold him so debasing life, that even his death would be greeted in mercy? Had he died in the light of his goodness, bequeathing to his family the inheritance of an untarnished name, the example of virtues that should blossom for his sons and daughters from the tomb—though she would have wept bitterly indeed, the tears of grief would not have been also the tears of shame. But to behold him, fallen away from the station he once adorned, degraded from eminence to ignominy—at home, turning his dwelling to darkness, and its holy endearments to mockery—abroad, thrust from the companionship of the worthy, a self-branded outlaw—this is the woe that the wife feels is more dreadful than death,—that she mourns over, as worse than widowhood!

#### THE INTEMPERATE FEMALE.

There is yet another picture behind, from the exhibition of which I would willingly be spared. I have ventured to point to those who daily force themselves before the world, but there is one whom the world does not know of—who hides herself from prying eyes, even in the innermost sanctuary of the domestic temple. Shall I dare to rend the veil that hangs between, and draw her forth?—the priestess dying amid her unholy rites—the sacrificer and the sacrifice? O, we compass sea and land, we brave danger and death, to snatch the poor victim of heathen superstition from the burning pile—And it is well—but shall we not also save the lovely ones of our own household, from immolating on *this* foul altar, not only the perishing body, but all the worshipped graces of her sex—the glorious attributes of hallowed womanhood!

Imagination's gloomiest reverie never conceived of a more revolting object, than that of a wife and mother, defiling in her own person the fairest work



of her God, and setting at naught the holy engagements for which he created her. Her husband—who shall heighten his joys, and dissipate his cares, and alleviate his sorrows? She who has robbed him of all joy, who is the source of his deepest care, who lives his sharpest sorrow?—These are indeed the wife's delights—but they are not hers. Her children—who shall watch over their budding virtues, and pluck up the young weeds of passion and vice? She, in whose own bosom every thing beautiful has withered, every thing vile grows rank? Who shall teach them to bend their little knees in devotion, and repeat their Saviour's prayer against "temptation?" She, who is herself temptation's fettered slave? These are truly the mother's labors—but they are not hers. Connubial love and maternal tenderness bloom no longer for her. A worm has gnawed into her heart, that dies only with its prey—the worm, *Intemperance*.

### PRACTICAL OWENISM.

We have no where seen so full a statement of the affairs of New Harmony, as in the following article which we copy from the Hampshire Gazette.

Mr. Owen's attempt to establish his New Social System in the west, on the principle of a community of interest, has entirely failed, and he has departed for Scotland. A correspondent of the Worcester Spv, who has been a member of his Society on the Wabash for 16 months, gives a brief sketch of their proceedings during that time. When he joined the preliminary society in December, 1825, the number of members was 1000, and all were in high hopes of success. Though they had many difficulties to encounter, they fully believed that on Mr. Owen's return from Scotland, they should be conducted directly to prosperity and happiness. Almost irresistible allurements were held out for youth to join the society. In accordance with Mr. Owen's precepts, amusements and pleasure were liberally encouraged; their days and nights, including the Sabbath, were spent in frolic and revelry; and balls, concerts and cards occupied almost their whole attention. Business was neglected and confusion soon ensued. Mr. Owen appeared again among them in January 1826, and immediately proposed the dissolution of the preliminary society, and the organization of a community of common property. This was effected after some opposition, and a new constitution was adopted. Soon after this, Mr. Owen introduced a uniformity of dress. That of the woman was a frock, very full, belted on, and extending a little below the knee, and pantalettes—the neck and arms bare. Some of the females rebelled, and would not wear the dress recommended, nor associate with those who did. The dress of the men was a short jacket without any collar, drawn on over the head, with pantaloons buttoned on it, and belted round the waist. This dress was wholly discontinued after a few months. Mr. Owen's next step was a public protest against the marriage ceremony. He said it was absurd for a man and woman to promise to love each other their *whole* lives. This measure was strongly disapproved, especially by the women. On the 4th of July, 1826, Mr. Owen came out with his declaration of

mental independence, which drew from papers throughout the Union, showers of satire, invective and ridicule. He asserted that all the evils and calamities of man had their source in institutions of religion, individual interest, and marriage, and declared his community free from those sources of evils. This declaration excited feelings of astonishment and disgust among the members. Innumerable evils presented themselves before and after this event; the constitution was rejected, and various other plans adopted with no better success. In October last, a contract was proposed by which those who invested their property were to receive it again, if they should afterwards withdraw, and a Board of Trustees was appointed. All did not do, and as bankruptcy was fast approaching, it was found necessary to order the least efficient members to leave the community. Many families left the place under very unhappy circumstances, uttering bitter curses against Mr. Owen; others could not go for want of means, and refused to obey the order; and finally the Trustees were forced to break up the community, and return to the individual system. Some hired or purchased houses or shops; others formed small colonies on the New Harmony lands; a number settled in Ohio; and many returned to their former places of residence. Many respectable families have sacrificed much property to promote this visionary scheme, and the hopes of all have been blasted. Most of them have lost their confidence in Mr. Owen, and attribute their misfortunes to him. Mr. O.'s son still remains at N. Harmony and publishes a paper, but his statements are not to be relied on.

Thus has ended this new fangled project for the melioration of the human race, and thus will end the plans of all pretended reformers who discard the doctrines and duties of Christianity.

### THE HINDOO PRIESTHOOD.

A rich native, on the occasion of a great feast, does not confine his invitations to the metropolis, but sends them to all pundits within a circle of 10 miles round. He defrays all the expenses of their journey; and, at the close of the festival, presents them with the dismissal fee, on their producing the card of invitation which is written on a slip of yellow paper, in a couplet of Sungskrit verse.

Independently of these gifts, which as they serve to waft the munificence and splendor of the donor to a remote distance, are generally splendid, many families are in the habit of giving a small annual stipend to brahmins and pundits, as an act of holiness. These gifts, from their permanence, are eagerly grasped at, though they often consist only of a few rupees, a brass utensil, or a suit of apparel. A pundit may thus receive stipends in twenty different families. They are generally renewed to his representatives after his death, and thus constitute an heir-loom in the family. It is esteemed disgraceful to discontinue them.

Of the annual expenditure of a wealthy native in Calcutta, perhaps one half may be set down to the account of religious festivals; and of this moiety, a large share is distributed among the brahmins and pundits. This expenditure is regulated by a faithful and respectable servant, often a pundit. He keeps a register of the pundits to be invited, of the proportion of gifts to be distributed among them, and of the annual stipends. As all invita-

tions are regulated by this list, it is the great object of the needy-pundits of the metropolis to procure the insertion of their names on it.

The renowned pundits of Bengal, the great luminaries of the system, who move in a higher orbit, condescend, not to solicit, but to receive gifts. They are invited as matter of course, or rather as matter of necessity; as their presence confers a lustre on the festival which it can acquire by no other means. But the half-learned, and half-known scholar must bow and cringe, and employ all the artifices of flattery, to obtain admission to them and the parting gift. Some are admitted through the recommendation of a rich friend and patron, without any intrinsic merit of their own. The influence of the patron supplies every deficiency in the dependent; and the sycophant sits down to share the good things of the feast, in common with the truly learned and illustrious.

Thus the native society of Calcutta, consists of the rich who bestow, and of the pundits who receive gifts; the rest of mankind range through the different gradations of the *profanum vulgus*. Every party which is given, and every assembly which is convened in the great metropolis of the East, has a distinct reference to some religious observance; for even marriage, as being one of the duties of life, is a sacrament. From these assemblies, in which are found whatever is splendid in point of wealth, or venerable for knowledge, ladies are invariably excluded, as they form no part of society.—*Miss. Her.*

#### ON THE OFFICE AND DUTY OF DEACONS.

(Continued from page 104.)

4. *Incidental mention of the office in the scriptures.* This view of the general obligations and duties of deacons is further corroborated by a variety of passages, in which the officers, *διακονοι*, of the church are mentioned.

Romans xii. 6—8. Rosenmuller says, "The apostle makes two classes of Christians who enjoyed gifts, prophets and deacons." It is highly probable that all the duties contained in verses 7—8, belonged in that age to the office of deacon, and that some departments of duty were more particularly assigned to different individuals, who yet all bore the general name and office of deacon. To one, the duty of teaching the proselytes, or new converts, the young, &c. To another, that of exhorting in a serious and affectionate manner. To a third, the distribution of alms, not the giving of private charity, as is evident from the injunction to do it with impartiality. To a fourth, ruling *ηγουμεν*, taking the lead, having the care of others. To a fifth, doing acts of kindness, such as visiting the sick, James v. 14, and other like duties. And the exhortation is that each one should be contented with his appropriate sphere of service.—*Morus.*

In 1 Cor. xii. 28, we have another enumeration of church officers, in which we have no mention of deacons by that name, but are told of several gifts and employments, which do not belong to the gospel ministry. Of course they belonged to the order of deacons. And such of them as do not require miraculous powers, helps and governments for instance, are still the appropriate duties of deacons. The kind of government which either deacons or any others, are allowed by Christ to exercise in his church, may be learned from Mark x. 42—44.

In Eph. iv. 11, either the pastors and teachers were ministers and deacons, or the apostle in enumerating the gifts of the ascending Saviour, has wholly omitted the important gift of deacons.

In 1 Tim. iii. 4, 5, it is required that a bishop should know how to rule, (superintend, have the care of; *Robinson's Lexicon*.) his own house, that he may know how to superintend the church. In verse 8, the same qualification is required in a deacon, and therefore obviously for the same reason. Of course it is the duty of deacons to rule or superintend the church. In 1 Tim. v. 17, those who rule or superintend well are counted worthy of double honour. And one class of them more especially, viz. those who labour in word and doctrine. All the officers are to receive honour but the ministers more. The others who rule well are the faithful and energetic deacons. In 1 Thess. v. 12, a similar regard is enjoined toward all the officers of the church, without any distinction in favour of ministers. Know them which labour with you, are over you, and admonish you.

That the deacons were to be in some way teachers is evident from the requisition that they should hold the mystery of the faith, that is, should understand even the difficult parts of the Christian doctrine.

In 1 Pet. iv. 10, 11, the apostle exhorts the officers of the church, or those who have gifts, under the common appellation of stewards of the manifold grace of God. He who preaches is to make the scriptures his guide, he who ministers, *διακονει*, or discharges the office of deacon, is to do his duty with energy and faithfulness.

Mosheim paraphrases the text, 1 Pet. v. 5. Ye deacons, perform cheerfully the orders of the presbyters. See Luke xxii. 26.

The brother mentioned in 2 Cor. viii. 18—20, was chosen (ordained, the same word is rendered in Acts xiv. 23,) to perform the office of a deacon, (*Robinson's Lex.*) in regard to a certain charitable contribution, that he might take off every appearance of evil, and prevent all foundation or even suspicion of reproach against the apostle. The service was performed by this deacon with Paul's advice and concurrence. Rom. xv. 25. So that Paul felt a responsibility in the business. But the care and labour rested on the deacon. *Ros. in loc.*

And this view of the office of deacon seems to me to be consistent with reason. According to the prevailing views of the office, it is at present a mere sinecure, nothing more than a title of honour. No important duties are assigned to it. Deacons perform, and are expected to perform, no labours, in consequence of holding their office. Of course the office itself has no honour, excepting what arises from the fact that churches generally choose respectable men for deacons. The men do not magnify their office by making it useful. But they dignify it, by holding it, otherwise it would fall into contempt. For it is impossible to make men long venerate that which does no good except by the personal character of those who hold it. But this exhibition of the office elevates the office by making it useful, and responsible, and essential to the well being of a church.

The view which I have given is that which was entertained in the ancient church. So says Dr. Dwight, Theol. IV. 293—"Ancient ecclesiastical writers style deacons, ministers of the mysteries of Christ, of the episcopate and of the church. They evidently sustained the character of assistants to the minister. This being admitted, the nature of the case may sufficiently explain the kind of assistance, from time to time, to be furnished."

All deacons who possess the qualifications which are pointed out by the apostle in 1 Tim. iii. and who have zeal to discharge this office as of the ability which God giveth, do in fact exemplify this view of the subject.

How many of our churches have occasion to bless God for sending them good deacons. When their minister has been inefficient and backward, or in feeble health, or removed by some of the vicissitudes of this changing world, their faithful and zealous Je-



cons have come forward to make up the deficiency. And if blessed with a good minister, how have they strengthened his hands, and relieved his mind from a thousand cares and labours, and left him free to give himself continually to prayer and the ministry of the word. And in doing this, so far from pressing beyond the line of their official duty, they have rather been doing just what they were intended for by the great Head of the church. No good minister ever found intelligent deacons inclined to take upon themselves too much responsibility for the welfare of the church.

The deacons have, therefore, a real responsibility attached to their office. Take the case of a vacant church. It is evident that in such circumstances, the care of the church is thrown wholly upon the deacons. And this seems a wise provision. The pastoral office, being held for the most part by an individual, must be often vacant. But the deacons are more permanent, and are never all changed at a time. If a church has a good board of deacons, who take scriptural views of their office, the change of ministers will be far less injurious than is common. The deacons will still feel themselves responsible for seeing every good work go on just as if they had a pastor, so that they can deliver over the vacant church to their new pastor in as flourishing a state as they received it. They can take him by the hand, while he is yet ignorant of its condition. They can be his privy council, not a dead weight upon his hands, to be lifted and shoved along, but counsellors, zealous for the cause, ready to give an opinion, and willing to assume and independent responsibility, and prompt to discover and undertake every thing which needs to be done. Thus all those two or three years of time will be saved, which are now so often lost by a new minister in becoming acquainted with the church, and acquiring a personal influence with them. Things which now go wholly by the personal influence and the personal efforts of the minister, would then be carried forward by the deacons.

The deacons are servants by way of eminence, where all are servants. Of course the idea is, that they are to be in a special sense the pillars of the church. And it is incumbent on them to go before the church in every Christian duty, and to superintend and manage all the concerns of the body corporate. They are like Selectmen, to manage the prudentials of the church. They are general standing agents, whose proper duty it is to superintend, *προστίνας* the affairs of the church. They are to be themselves the first to lead the way, and then to see that the rest follow. They are to take the lead in watching over the members, in promoting the edification of the steadfast, the discipline of the erring, and the restoration of the declining and backsliders. They should be the first to devise and set forward measures for all the operations of the church, both external and internal. They should be patterns of charity, zealous for the spread of the gospel, and skilful to devise and execute measures for that purpose. They ought to have the chief direction of all those operations by which the church seeks her own prosperity and increase. They should arrange and superintend the Sunday school, and every other provision which the church makes for the religious instruction of the rising generation; appoint and conduct religious conferences and prayer-meetings, and in concert with the pastor, keep the whole of that machinery in vigorous motion; visit from house to house for the purpose of admonishing or encouraging the brethren, awakening the careless, and soliciting the attention of the indifferent. They ought to be qualified and always ready, to give instruction to inquiring sinners, to be the leaders and instructors of the newly converted, to teach them the way of godliness, and watch over them while their religious character is yet unestablished. They are also to feel that the care rests upon them,

of having all the public services of the church conducted in an orderly and edifying manner, such as the sacraments, singing, &c. In short, whatever is needed to be done for the church, to edify it, to purify it, to increase it, all except the pastoral care, and preaching belongs to the deacons, as a part of their official duty.

It follows, that they are to know their own duty, and do it on their own responsibility. They have not, any more than ministers, any right to wait till some one stir them up, they are to go of their own sending, under the general authority of Jesus Christ: They have to answer for their discharge of the office which they have received.

It follows that the office of deacon is one of great honour and importance. So important is it, that we may say with confidence, that most churches are like their deacons, and are what their deacons make them. The honour of the office has been destroyed by the prevailing notion, that the only proper business of the deacons is to serve tables. Some ministers are so afraid of encroachments upon their office, that they wish to make a very wide separation between themselves and all the other servants of their master. Of course they would confine the deacons to the bare service of the bread and wine, only perhaps calling on them now and then to make a prayer at a conference meeting. Of course the deacons, unless they have a great deal of grace, are very ready to give up the responsibility to be free from the labour. Or if they attempt any thing for the good of the church, they do it with fear and trembling, as if they laid themselves open to censure for going out of the bounds of their office.

It follows, that great care should be used in the selection of deacons. Churches should appoint their very best men, the most intelligent, active, and zealous members, the pillars of the church. A man is not fit for a deacon, barely because he is a sober, harmless sort of person. Nor because he can utter a decent prayer before a little meeting. The qualifications required for a deacon are set forth in scripture as almost wholly the same with those of a minister. Appointing a person to this office is therefore a vote of the church expressing three things, that in the judgment of the church he possesses those eminent qualifications required in scripture, that the church feels the need of additional service for its advancement, and that it is their pleasure to have this man serve them in some or all the duties that pertain to the office of deacon. And the acceptance of the office, when rightly understood, is an assumption of all varied duties and responsibilities. It is a virtual promise to be devoted to the interests of the church, to be a gap-man always prepared to stand in the breach, a minute man ready for service at a moment's warning, a servant at all work, whose duty it is, always to see what needs to be done for the good of the church, and always to do it.

It follows, that as the choice of a deacon should be a matter of deliberation, the publicly setting them apart should be a matter of solemnity. I do not myself see it as a matter of binding obligation that they should be ordained by the imposition of hands. But it is plain that it should be so solemn as to be an occasion long remembered.

It follows, as I think, that our churches do not employ deacons enough. They plainly do not have so many as are called for by the exigencies of the church. And some are put forward in the service of the church in various relations, who do in fact the work of deacons, without feeling the responsibilities of the office. A church ought to have as many deacons as are needed for the various exigencies of this age of religious action and religious commotion. To superintend the singing, the Sunday school, the relief of the poor, the charities of the church, the young converts,

the different sections of the church, discipline, visiting, conferences, serving tables, and every thing else which needs to be done, requires a number of deacons in every church, proportioned in some measure to the number of its members. It will be recollected that the church at Jerusalem chose seven *additional* deacons at one time. And if it should be said that our churches do not contain men enough, who possess the high qualifications required, the answer is, that most or all our churches do in fact have all these services performed in some way, and that by setting up a high standard of duty you engage conscientious men in greater efforts to approach the mark.

It follows, that our way of regulating the churches by a church committee is not exactly scriptural. The helps and governments mentioned by the apostle were undoubtedly the deacons. They are by this very office, the committee of the church. They are the helpers of the ministers, and liable to be called out in every emergency. The government and increase of the church rests with them. If you wish to strengthen a church, get a well selected bench of deacons, give them a full view of their duties, their responsibilities, and their privileges, and then set them to their work unfettered by the notion that it is out of their place to do any thing but serve the bread and wine. And if your committee is not strong enough, add to their number in the regular way, by increasing the number of deacons.

It follows also, that as both ministers and deacons are the servants of the church, the church sustains a relation to its deacons in many respects the same with that which it holds to the minister. They are to obey them, to count them worthy of honour, if need be to support them while they devote themselves to the duties of their office. And if they are found unprofitable it is just as proper to dispense with their services. A deacon may be dismissed, like a minister, without even a censure on his moral character, simply ~~because~~ his services do not seem to be profitable to

It follows, that we, who are ministers, ought to regard the deacons as our spiritual helpers, and throw upon their shoulders the care which belongs to them. They ought to take from us, or we ought to give up to them, much of the anxiety which now bows down our souls, and many of the labours which now absorb our time, or prevent our usefulness in our proper sphere. A large proportion of those acts of ours which occasion disquietude, are acts which ought to be performed by the deacons. Another large portion of uneasiness would be prevented, if the deacons exercised a proper frankness, and assumed a proper responsibility, in advising with their minister, and keeping him suitably informed respecting the state of the people. Let these views of the office be received and acted upon, and how soon would our churches become like organized, active, and fearless squadrons in the army of the Lord Jesus.

J. L.

From the Philadelphian of the 6th inst.

### THE SABBATH BREAKER.

MR. EDITOR,—I communicate for publication in the Philadelphian, the following truly tragical account of the recent death of a Sabbath breaker. It was related a few evenings since in one of the churches in this city.

Mr. —, the deceased, was a young married man, who had just entered on the business of life. He had been a professor of the religion of Christ for the last five or six years. Some time during the past winter, his Pastor being informed that he kept open his shop for trade on the Sabbath day, visited him, and on ascertaining the fact from his own lips, endeavored to show him the criminality

of his conduct, and after admonishing him of the end of such a course, left him. Several of his brethren of the church also conversed with him, and besought him to remember the Sabbath day to keep it holy. Two or three weeks elapsed, and his Pastor repeated his visit, and finding him still offending in this matter against God and his church, repeated his admonitions with great tenderness and earnestness. The young man replied that he was just beginning the world, and that, to support his little family, he *must* sell on the Sabbath or his customers would not trade with him during the week. His Pastor endeavored to show him that "in keeping God's commandments, there is great reward;" that no man ever hardened himself against God and prospered. The youth seemed somewhat affected. His pastor then gave him the tract, "*Quench not the Spirit*," and tenderly entreated him to consider the matter, and pray over it, reminding him besides, that if he refused to reform, suspension must be the necessary consequence—that he would allow him a few days to make up his mind, and that in the mean time he would be made the subject of prayer by the church,—and for the present left him. At the next meeting of the church, his case was mentioned, and fervent petitions were offered that God would turn him from the error of his way.—Shortly afterwards, his pastor renewed his visit, and on introducing the subject of his former conversation, received for answer that he had made up his mind. Taking it for granted that he had resolved to repent of and forsake his sin, the answer was received with joy;—which, however, was soon turned to grief and astonishment by the declaration that he had resolved to continue his Sabbath trade. His pastor, in amazement replied, "Is it possible that you have *thus* resolved? If you have, and have deliberately made up your mind, I warn you, that your days are numbered, and you may expect that God will suddenly remove you from the world." They parted. The church continued to intercede for him at the throne of the heavenly grace, in such a fervent, extraordinary manner, as to produce conviction that issues of everlasting moment were connected with their prayers, until about two or three weeks ago, when suddenly he seemed to be forgotten, and all supplications on his behalf ceased.

On \*\*\*\*\* last, this presumptuous young man rose from his bed; he complained of slight indisposition, which increased upon him during the day. In the evening the sun had just descended below the western horizon, when the cold hand of the king of terrors was laid upon him. The silver cord seemed to be fast loosening—his eye grew dim—"his blood rushed to its last citadel, the heart"—his lungs heaved for the last time, and his spirit sped its flight to the judgment.

A.

### IMPROVED CONDITION OF THE JEWS IN GERMANY.

The sovereigns of several of the German States are seeking to raise the Jews in their dominions from their moral degradation, and to meliorate their condition, civilly and politically. The principal means used for this end is education; and in the kingdom of Prussia particularly, the laws and regulations on this subject are spoken of as



most excellent. In addition to the measures taken for the establishment of common schools, from which the best results are anticipated, a plan drawn up by the Jewish high priest of Berlin, for establishing amongst his people a *Theological Seminary* for the education of teachers—not as formerly, for the mere study of the Talmud, but for the attainment of general knowledge and classical literature, and particularly for the study of the Old Testament, has been submitted to the government, and has received its decided approbation and support.

In the Grand Duchy of Weimar, all prohibitory laws relating to marriages between Christians and Jews have been repealed, and a motion to the same effect has been made in the House of Representatives of the Grand Duchy of Hesse Darmstadt.

Professor Tholuck writes under date of Jan. 12, that the work of God among the Jews at Berlin has not ceased, "but I am sorry to say," he adds, "the instructors are few. The evangelical ministers in Berlin are so much engaged, that they generally refuse the charge of proselytes. An aged Jew lately made application for baptism to no less than six ministers successively, but in vain. This Jew remarked, that in the times of the apostles, many teachers of Christianity ran after the Jews to convert them; but now the Jews actually are obliged to run from one Christian teacher to another for instruction, and without being able to get it." Dr. T. says that none of the proselytes in Berlin, mentioned by him during the last two or three years, have fallen off.

From an official statement of the number of Jews who embraced Christianity in the Prussian dominions, during the years 1820, '21, '22, '23, and '24, it appears that the whole number was 543; or, on an average, more than one hundred each year. The whole number of Jews in the kingdom is 75,000.—*N. Y. Obs.*

From the *Vermont Chronicle*.

#### FAMILY WORSHIP.

I have often lamented the manner in which *evening prayer* is disposed of in many serious families. After tea the family go about their ordinary business. Directly the evening closes in, and the children one after another, fatigued with the little labours of the day, retire to rest. The hum of conversation is kept up—the needle is briskly plied, till exhausted nature with its accustomed yawn demands repose. The man of the house—the priest of the family asks the partner of his bosom, if it would not be well to have prayer ere long; and urges as a reason, that he is fatigued and sleepy, and *must* soon retire to rest. "Perhaps, as it is *so late*, we need not read the Bible;" and so the bible is left to sleep, unmolested, on the shelf for that night. And then the prayer;—if it is not interrupted by frequent yawns, is offered up—if it goes up at all—in a tame, heartless manner. This is an evil custom. It is pregnant with many mischiefs; and ought to be abandoned.

It is a most important thing to make *children* see and feel, that family worship is a duty and a privilege. Great pains then should be taken to suit it to their age. They must retire to rest at an early hour; but never ought they to do it (every rule has its exceptions) until they have been called

around the domestic altar; and in the example of their parents—a thing which speaks to their hearts—are taught to confess their daily sins and to commit their bodies and their spirits to the guardian care of their heavenly Father. If they are made to see that their presence cannot be dispensed with at the evening sacrifice, will they not be led to conclude, that in their parents' view, at least, domestic worship is a sacred duty, incumbent on every member of the household? Will they not be brought to believe, that this duty has a happy and important bearing on *their* interests, as well as the interests of their parents?

But some of the elder children may be persuaded 'to sit up' to attend family prayer, when delayed until late in the evening. But overcome with fatigue and drowsiness, will they be profited by the duty? I once lived in a family, where a youth of sixteen, of sober character often stretched himself at evening prayer across a chair, and "went to sleep."—Why should the "sickly and the lame" of the flock be brought to the altar of God?

I always thought, that if I was ever placed at the head of a family, the evening sacrifice should not be delayed till exhausted nature loathed the sight of the altar. When we have "drank our tea," without waiting for the going down of the sun, we unite our hearts in domestic worship. I do not know but my children engage in the service with as much cheerfulness, and alacrity, as in the devotions of the morning. And I do know that I am far more interested in the duty—am enabled to perform it with more pleasure and advantage, than when it is delayed until the clock strikes ten, or even nine.

PHILO-MEDLEY.

#### RELIGIOUS INTELLIGENCER.

NEW-HAVEN, JULY 21, 1827.

#### INDEPENDENCE.

From different parts of the country we learn that the late celebration of this anniversary was observed in many places, in a sober, religious manner, in some degree worthy of a free and Christian people. In other places a different course was preferred; and if I mistake not, the old fashioned noisy celebrations were in almost all instances marked by a peculiar excess of riot and licentiousness. It would seem as though Providence had thus permitted the devotees of noise and drunkenness to go the whole length of their desires. Perhaps there may be a reason for this, which will be obvious to a reflecting mind. Public attention has within a few years been loudly called to the subject of Temperance, and to the propriety of a sober and decent celebration of our country's independence. So loudly, that all who are friendly to good order and public virtue, ought to have taken the admonition, and with one voice discountenance bacchanalian revels. But where the friends of better things have allowed themselves to be drawn in, by the love of old customs, or by the fear of giving offence, so that they have not only neglected to support a sober method, but have encouraged dinners with their usual attendants of toasts and drunkenness, I believe the thing has taken such a course, as exceed-

ingly to mortify those who preserve a regard for decency. It is by such occurrences that professors of religion are made to learn the necessity of being not conformed to the world.—Thinking men are taught that the cause of religion is alone the cause of order and peace. It will open the eyes of those who have not thought what they were about while patronizing schemes of vice. And some will probably regret that their union in a drunken frolic on the 4th of July has aided in quenching the Spirit, and widening the great work of salvation in perishing souls.

If the scenes of disgusting intemperance, and ungoverned riot, which were witnessed where the day was thus celebrated, should open people's eyes to the real nature of such celebrations, who will say that God had no good reasons for permitting sin to go its whole length.

L.

#### INFANT BAPTISM.

The article on this subject which appeared in some of our late numbers must have commended itself to the reader for its plainness and candour. It is little else than the language of scripture, and as such is worthy of all acceptance.

The writer has clearly shown that the covenant which God made with Abraham, is the covenant of grace, and is still in force. As coming from God, it is a law that requires obedience. It has never been repealed or abrogated. Christ came to fulfil the law, not to destroy. Believers of the present day and forever, "who are heirs according to the promise," are embraced in this everlasting covenant—and as it is impossible for God to lie or break his covenant, the church has strong consolation, and every believer is bound to comply with the conditions of the covenant. What are they?

Our correspondent has clearly shewn, that circumcision was originally the seal of the righteousness of faith, on the part of the subject, and that baptism is now the same seal. If it is not, then the introduction of the gospel dispensation has disannulled the promise, and made it of none effect. The coming of Christ has destroyed this everlasting covenant; taken away an important privilege; excluded our children from the kingdom of heaven, and substituted nothing in its stead. This cannot be. If the covenant is broken, it is broken by those who refuse to comply with the conditions which God has ordained—those who refuse to dedicate their children to God in baptism and to put upon them this seal of the righteousness of faith—those who set themselves up as knowing better than Him who said "suffer little children to come unto me and forbid them not, for of such is the kingdom of heaven," and who say in word and practice, that our children are not fit subjects of this kingdom on earth, because they cannot believe. Let those who thus disobey God, trample on his violated covenant, and exclude their children, see to it.

If this question, involving our dearest interests, even that of our faith, were to be tried before an impartial jury, we should be willing to rest it on the testimony which has been produced; but since there is no such

tribunal on earth, we shall subjoin a few remarks on this subject from one whose character for wisdom and learning and catholicism stands pre-eminently high in all the churches.

Dr. Dwight, in his System of Theology, Sermon CLVIII speaking of the covenant made with Abraham, remarks:

"But in this covenant, God expressly promised to be a God to Abraham and to his seed. The proper import of these words is explained by God himself, when promulgating the covenant to Abraham, Gen. xvii. 10—14, in a manner, which seems to admit of but one construction. This is my covenant, which ye shall keep between me and you, and thy seed after thee: Every man-child among you shall be circumcised. And ye shall circumcise the flesh of your foreskin; and it shall be a token of the covenant betwixt me and you. And he, that is eight days old, shall be circumcised among you; every man-child in your generations; he, that is born in the house, or bought with money of any stranger, which is not of thy seed. He, that is born in thy house, and he, that is bought with thy money, must needs be circumcised; and my covenant shall be in your flesh, for an everlasting covenant. And the uncircumcised man-child, whose flesh of his foreskin is not circumcised, that soul shall be cut off from his people. He hath broken my covenant. The Covenant is here extended to infants, directly descended from the loins of Abraham; to Servants, born in the house; and to Servants, bought with money of any stranger. It is also declared to be a covenant, extending to all succeeding generations of the descendants of Abraham. This, it is to be remembered, is the explanation, which God himself has given us, of the extent of this covenant.

"The manner, in which the covenant was, in this respect understood by Moses, he has taught us in Deut. xxix. 9—15. Ye stand this day, all of you, before the Lord your God; your Captains of your tribes, your Elders, and your Officers, with all the men of Israel, your little ones, your wives, and thy stranger that is in thy camp, from the hewer of thy wood unto the drawer of thy water: That thou shouldest enter into covenant with the Lord thy God, and into his oath, which the Lord thy God maketh with thee this day; That he may establish thee to day for a people unto himself, and that He may be unto thee a God; as He hath said unto thee, and as He hath sworn unto thy Fathers, to Abraham, to Isaac, and to Jacob. Neither with you only do I make this covenant, and this oath; but with him that standeth here with us, this day, before the Lord our God; and also with him that is not here with us this day.

"In this passage; Moses informs us, in the first place, that all Israel, not only the men, but their little ones also, their wives, and the stranger who was in their camp, from the hewer of wood to the drawer of water, were included in the covenant, made, or, in better terms, solemnly renewed, with God on that day.

"Secondly; That this covenant, also, was made between God, and the succeeding generations of this people. Neither with you only, (that is, with Israel then present,) do I make this covenant; but with him that standeth here with us this day before



the Lord our God; AND ALSO WITH HIM, THAT IS NOT HERE WITH US THIS DAY.

"Thirdly; That it was the same covenant, formerly made by God with Abraham, and afterwards renewed with Isaac and Jacob. It was the same in substance,—that thou shouldest enter into covenant with the Lord thy God, THAT HE MAY ESTABLISH THEE, THIS DAY, FOR A PEOPLE UNTO HIMSELF, AND THAT HE MAY BE UNTO THEE A GOD. It was the same in fact,—as He hath said unto thee, AND AS HE HATH SWORN UNTO THY FATHERS, TO ABRAHAM, TO ISAAC, AND TO JACOB.

"From these passages it is evident, as I apprehend, beyond all reasonable debate, that the covenant, made with Abraham, was made, first, with himself; secondly, with his household generally; thirdly, with his servants by name, whether born in his house or bought with money; fourthly, with his infant children, afterwards limited particularly to the descendants of Isaac, and afterwards, again, fifthly, to these descendants as a people; sixthly, to their little ones, or infants, in every generation; seventhly, to their servants universally; and eighthly, to the strangers, who dwelt in their nation.

"To all these, God covenanted, that He would be their God, and that they should be his people.

"I say this is evident beyond debate, because it is expressed in so many words, and those as unambiguous, as are found in any language. He, who attempts to reason away the plain import of such explicit declarations, may amuse, and deceive, himself, and those who listen to him; but he must be a very unhappy commentator on the word of God.

"This covenant being, then, the only covenant of grace, which God has ever made with mankind; the terms, and therefore the extent, of it must ever continue the same, unless repealed, or otherwise altered, by its Author. But this covenant was as really, and as expressly, made with Infants, as with Adults. If, then, God has not declared in some manner or other, that He will no longer comprise Infants within this covenant; it still comprises them. But He has made no such declaration in any manner whatever. Infants are, therefore, still comprised in this covenant.

"As the fact, that Infants were universally circumcised in the Church, during the continuance of the Dispensation made to Abraham, will not be contested; I shall proceed to show, that Circumcision was the same sacrament with Baptism."

Dr. Dwight next makes it appear, that "this covenant made by God, with mankind, is a law requiring absolutely their obedience."

"It has been often supposed, that the seal of this covenant was annexed to it by man; to wit, by every believer, when acknowledging the obligation, under which he was placed, he took the covenant upon himself in making a public profession of Religion. Formerly, this was my own opinion, but, upon examining the several things, which are said in the Scriptures concerning both the covenant and the seal, I have become convinced, that it was a groundless opinion. My former apprehensions were, as I believe, those of others frequently have been, not a little influenced by the nature of covenants between men. In these, the parties, antecedently to the transaction, have no

moral interest, and are under no obligation to make them. Their only obligation to perform that, which they engage, arises from the engagement itself. If, then, both parties do not engage, the covenant can have no existence. By both parties, also, it must be sealed: and a seal, set to it by one of them only, stands for nothing.

"To the covenant, under discussion, these considerations are wholly inapplicable. It is proposed to us a law: and our obligations to conform to its terms arise solely from the command of God; and are binding upon us absolutely, whether we consent to them, or not. We are in no sense at liberty to consent or not consent: but our compliance is required by Infinite Authority. The seal of this covenant, therefore, is not set by us; but by God upon us; and that, whether we voluntarily comply with its terms, or not; and is set upon such persons, as he has thought proper to direct.

"According to this exhibition of the subject, the Circumcision which is declared to be a seal of the righteousness of faith, and the Token or proof of the covenant of grace, made with Abraham, was placed by the command of God upon him, and upon all the males in his household. Of these, some were Infants, and some were servants. The consent, either of Abraham, or of his family, was not asked. The compliance of some of them, to wit, such as were Infants, was impossible. That of many others in his household, was probably never yielded, either knowingly, or voluntarily. Yet upon all these was the seal placed by the divine command, under a penalty, for omitting it, no less than excision. In the same manner was it placed upon the whole nation of Israel, and upon all the strangers, who were within their gates. The existence of the opinion, which I have rejected above, the fact, that Circumcision is styled a seal of the righteousness of faith, has probably not a little contributed. The righteousness of faith denotes two things. One is the faith itself, which is counted for righteousness. The other is, the righteousness, in the proper sense, which springs from faith. In the former of these senses I consider the phrase as used in the passage, so often alluded to. For it is said, that he received this seal, that he might be the father of all them that believe, whether circumcised, or uncircumcised, that righteousness might be imputed, or counted unto them also: in other words, that their faith might be counted to them for righteousness, even as his was. If this explanation be admitted; Circumcision is here styled the seal of the faith of Abraham; that is, it was a seal, put upon Abraham, as a believer, by the appointment of God. In the same manner was it put upon his Infant offspring; upon his servants; upon all the people of Israel, being infants; upon all the strangers, who dwelt with them; and upon their infant offspring. In every one of these cases, it was a token, or proof, that the covenant of God was upon them, as in the case of Abraham and his family. The covenant was the same. The import of the seal was the same to them all. But it is perfectly plain, that Abraham's family were not all Believers, in the Evangelical sense; nor indeed in any sense; at the time, when this seal was affixed to them: for some of them were infants. It is equally plain, that the great body of his descendants were, also, not Believers, when they were circumcised: they, too, being almost all infants. The conclusion is,

therefore, irresistible; that *Circumcision was not, and could not be intended, to be a seal, set by God upon the actually existing Evangelical faith of those, who were circumcised*; because a part of those, who were first circumcised by the immediate command of God, and almost all those, who were circumcised afterwards, were, at the time of their circumcision, unpossessed, and incapable, of this faith. Neither was it intended to be a seal, set by the person circumcised, of his own faith; for, in most instances, he did not possess this faith; and in no instance, set this seal. He merely received it from the hand of God, as a religious rite, both ordained, and affixed, by him.

"Here it will reasonably be asked, *What, then, is the import of Circumcision?* I answer, It is what it was at first declared to be. God said to Abraham, *Ye shall circumcise the flesh of your foreskin; and it shall be a token of the covenant betwixt me and you.* The covenant was a covenant of grace, in these terms, *I will be your God, and ye shall be my people.* The conditions of it were, on the part of man, *that he should believe in God, especially in the Redeemer, with an Evangelical faith*; and on the part of God, *that this faith should be counted to the Believer for righteousness.* Of this covenant circumcision was originally the seal.

"To mankind this covenant is, as I remarked above, a *Law*. All persons, to whom it is published, are required thus to believe. The Israelites, and the strangers who dwelt with them, were expressly placed under it; and expressly required to receive circumcision as a *token, seal, or proof*, that the covenant of God was placed upon them by his authority; as a proof, that *He was the God of* ~~Israel~~ *they were required to believe in him, and that he would count their faith to them for righteousness.*"

### Revivals of Religion.

#### REVIVAL AT BIDDEFORD.

To the Editor of the Christian Mirror.

SIR,—At an age so full of wonders as the present, it is not to be expected, that every remarkable exhibition of the grace of God should be recounted in our religious journals. Yet there are instances of divine interposition, which, more than others, seem to require a public expression of thankfulness—a public recognition of the "surprising grace."

It is natural, that all, who have received special blessings at the hand of God, should consider themselves singularly favored; and such a feeling perhaps finds admittance into heaven, and gives new ardor to the only kind of emulation known in that world of holiness and joy.

The revival of religion in the First Parish of Biddeford, during the past winter, of which mention has been made in your paper, occurred in circumstances of deep depression. The religious aspect of the parish had for a long time been exceedingly cheerless. Some there were, however, it is believed, to mourn over the desolations of Zion. And others, although not connected with this church, deeply commiserated her case, and fervently longed for the day when the glorious Sun of righteousness should arise. A female pray-

ing association had existed for a few years in this parish, and had struggled for the preservation of that existence, with obstacles of a very disheartening character. At one period, there were literally but "two or three" gathered together in the name of Christ to bow the knee before the Omnipresent Saviour.

But the day was yet to dawn. A year or two since, a man of God, the lamented WARD, appeared in this place, and lifted up his voice to prophecy to the dry bones. It seemed, now, that some heavenly influence would descend and awake the dying multitudes. But scarcely had the faithful Ward begun his message, when his voice was hushed in death. The same glorious truths, however, which he was accustomed to publish, were to a considerable extent inculcated after his decease, and for some months past they have been regularly presented before the minds of the people. These doctrines, much as they have been assailed, and notwithstanding that they have been the innocent occasion of opposition, both in the church and out of it;—these precious doctrines God has evidently honored with special tokens of his approbation. It will be readily anticipated, that they are what are usually denominated *the doctrines of grace*.

At the approach of winter, a *revival*—a thing which had not been seen in the parish for eighty years,—began to be subject of interesting, and on the part of some, of *confident* expectation. In the month of December, the weekly female prayer meeting, to which allusion has been made, was divided into six branches, for the better accommodation of every part of the parish." Their meetings were to be simultaneous, and weekly, as before. At the same time a weekly meeting was instituted, designed for inquirers, if any there should be: but it was not then deemed expedient to give it the appellation usually attached to such meetings. One meeting, only, of this description had occurred, when, at a social visit, the Spirit of God descended with glorious power. We could feel an indescribable solemnity coming over our spirits, and a thrilling conviction that the place was sacred. Several young females present, all of whom were members of a Bible Class, were awakened instantly, and signified their readiness to adopt a solemn resolution to endeavor, with all earnestness, to obtain salvation. All retired from the place, as orphans would retire from the closing grave of a parent.

This visit was at the house in which the lamented Ward had resided as a boarder; where he wept and toiled and prayed for his people, and from which he ascended, doubtless, to heaven. The house of the Shunamite was blessed for the sake of the prophet, who frequented it; and Potiphar's house was prospered on account of Joseph; and here, the work of grace began in the very dwelling where an eminent servant of God had resided.

From that time it was felt that God had come. Christians could say, humbly, yet joyfully, "Lo this is our God, we have waited for him, we will be glad, and rejoice in him."

As soon as it was perceived that the Holy Spirit was evidently among us, additional meetings for prayer were established. Eight places were designated: six for females, and two for males, where persons might resort according to their convenience, every evening after a given hour. A large



number solemnly engaged to observe these seasons, either at the places appointed, respectively, or in secret; and this promise, with some modifications, was renewed for several weeks, and with a most happy effect.

The usual name was now without hesitation given to the meeting for inquiry; and at the second meeting of this kind after the work began, 40 were present; at the third, 72. For one month, the number of hopeful conversions averaged one each day, and notwithstanding the sparseness of the population, meetings, though necessarily frequent, were numerously attended.

But revivals of religion possess so many characteristic features in common, that it were unnecessary to particularize. The whole number of hopeful conversions is between fifty and sixty. Of these, but a few are males; and by far the greater part of the whole are young. Most of these young females were members of a Bible Class, whose attention had been very particularly directed to some of the prominent doctrines of the gospel.

The expectation is entertained, that we shall have occasion to sing of continued triumphs of grace, and there is abundant need of them, for there still exists a deplorable amount of unholy influence. Should such an expectation be realized, you shall hear from us again. And now, we would recognize the hand of a covenant keeping God in all this, and attribute the work *wholly to him*. At the same time we are constrained to feel, *that God will bless his truth*. Error never regenerates, never sanctifies, never saves the soul.

*God will hear prayer.* The friends of the Redeemer, who are minutely acquainted with all the circumstances of this place, in relation to evangelical piety, consider this gracious visitation as a wonderful exemplification of the promise: "Before they call, I will answer, and while they are yet speaking I will hear." God forbid, that any circumstances of discouragement should hush the voice of prayer, or seal the watchman's lips.

*Biddeford June 23d, 1827.*

#### REVIVAL IN PORTSMOUTH, N. H.

Seventeen persons were to be received into Mr. Putnam's Church on last Sabbath, which was the day of communion. Twenty-one were received into the same church at the last communion previous to this. The revival continues to be highly interesting. The number of serious inquirers is at present about eighty; many are rejoicing in hope, among whom are those of the first standing in society. May Jehovah continue the operations of his mighty power and saving grace.—*Repos. & Obs.*

We feel it a duty to inform those of our friends at a distance, who are interested in the subject of moral reform, and in the practical success of the Gospel, that there is a degree of religious excitement at this moment in Portsmouth, which is within the recollection of the the oldest inhabitants, entirely unprecedented here. This excitement is not confined to any particular denomination—nor to age, sex, or condition.—*Portsmouth Pall.*

#### REVIVAL IN NORFOLK.

The uncommon Revival of religion and the

number of converts to the holy cause of the Gospel is not confined to our sister town of Portsmouth. In Norfolk, the city of Williamsburg, Isle of Wight, York, Surry, and the adjacent counties, there has been recently the most extraordinary demonstration, that the spirit of grace is actively engaged in reclaiming degenerate man from the evil of his ways. We have heard of many, late in the bonds of iniquity, who have laid hold on the promises of the gospel, and bid fair to become shining lights in the church. Such intelligence must be grateful to every rational mind.

[*Beacon.*]

#### REVIVAL IN DETROIT.

A gentleman writes to the publisher of Zion's Herald from Detroit, that a considerable attention to religion prevails in that city. God has been pleased to visit some with the joys of his salvation.

#### A BIBLE CLASS CONVERTED.

The narrative of the state of religion in the Presbytery of Hopewell, (Geo.) which was read in the late meeting of the General Assembly, contains the following notice of a Bible Class in Athens, where there was an extensive revival of religion.

"Among those from the inhabitants of the village, may perhaps be mentioned one circumstance for the encouragement of Bible Classes. One of the ministers of Athens proposed to the young ladies of the village to unite themselves together into a Bible Class, and to meet once each week. Twelve, neither of whom were professors of religion, nor at that time were said to them individually upon the subject of experimental religion. Upon this condition they met, and by the blessing of God upon the exercises of those meetings, they were in a few weeks perfectly willing to listen to any thing which the servants of Christ would say. They have every one, as it is believed, passed from death unto life. Ten have publicly united with the Presbyterian church in that place, and as yet adorn their profession; and two have united with other denominations."

The first Ecclesiastical Church and Society in Litchfield, have, with the most perfect unanimity, voted a call to Rev. Daniel L. Carrol, of Alleghany Co. Penn. late of the Theological Seminary, Princeton, N. J. to become their spiritual teacher and guide, in the Gospel ministry. The perfect harmony which prevailed in the Church and Society in voting this invitation, and in offering a support of \$1000 per annum, induces us to hope that Mr. C. will accept the call and soon be settled among us.—*Litchfield Post.*

#### Obituary.

DIED,—In this city on the 12th inst. Mrs. Emily Hawks, wife of Francis L. Hawks, Esq. of Hillsborough, N. C. aged 24.

At Cheshire, on the 11th inst. Mr. Charles Stanley, aged 45.

At North Haven, on the 25th ult. Mr. Amos Munson, aged 40.

In Middlebury, June 25, widow Mahitable Richardson, aged 50.

At Roxbury, on the 2d inst. Mr. Daniel Wakelee, aged 57.

## POETRY.

## "I WOULD NOT LIVE ALWAYS."

I would not always grovel here,  
In this dark world of sorrow,  
Where scarce sufficient joys appear,  
The weary pilgrim's heart to cheer,  
And we have so much ill to fear  
In each succeeding morrow.

Oh! who, on life's tempestuous tide,  
Would be forever driven?  
Or, when by adverse gales defy'd,  
Who would the howling storms abide;  
Or on the raging billows ride,  
And never reach the haven?

I would not spend eternity,  
Where all things are so fleeting;  
I would not live to toil and sigh,  
For joys, that in a moment die,  
Or like the *ignis fatuus* fly,  
Our hopes forever cheating.

To find on earth some true delight,  
How vain is each endeavour:  
Our pleasures, like the meteor, bright,  
That bursts amid the gloom of night,  
A moment gleam upon the sight,  
And then are gone forever.

I would not always live below,  
Where all's so transitory:—  
I'd rather quit this scene of woe,  
Where streams of bliss so swiftly flow,  
And to you brighter regions go,  
To live in endless glory.

## PECULIARITIES OF CALVINISM.

*First Peculiarity.*—If the system of doctrines, termed Calvinistic, be a false one, it is unlike any other, and pre-eminently deplorable; for those who once heartily embraced it, never again surrender it on this side of the grave. It is an enclosure from whence in this life there appears to be no exit. Many leave the Presbyterian, Baptist, or Congregational churches, and attach themselves to societies that denounce those doctrines; but, enquire into the matter, and it will be found, that they were always Arminian in sentiment. There may be some who imagine they were once Calvinists, and think they have relinquished the system; but on a fair examination, it will be found, that they never UNDERSTOOD that view of truth—and of course did not believe it—that they did not know what *was*, and what *was not* CALVINISM—and could not leave what they never possessed.

*Second Peculiarity.*—No sect or denomination, denying the fundamentals of Christianity, can bear Calvinism. To those, denying the divinity of Christ—the agency of the Holy Spirit in regeneration—and the total depravity of man—it is *perfect worm-wood*. To those who deny the atonement of Christ—justification by faith—and the inspiration of the Scriptures—it is *worse than gall*. Atheists, Deists,

Universalists, Unitarians, Shakers and Swedenborgians hate CALVINISM, with a "perfect hatred." And let it be remembered, that those points where Arminians and Calvinists differ, all these denominations take sides with Arminians, and join, in full chorus, to swell the outcry against Calvinism.

*Third Peculiarity.*—The belief and love of those doctrines, is not the condition of the natural heart of man;—that is, irreligious men, almost universally, disbelieve and hate the system.—It may be said that naming this fact, has a kind of uncharitable bearing towards those christians who oppose Calvinism. There can be nothing really unfriendly to any one, in the truth—and that men are *born Arminians*, if all the world wished it—for there is no worldling capable of criticising his sensations, and no christian that remembers his conversions, who can stand up and say, in the soberness of truth, that he never was conscious of a repugnance and rising indignation swelling in his bosom, when he heard discussed, or meditated on, the doctrine of God's *eternal purposes*.

*Fourth Peculiarity.*—Conversion, with striking frequency, changes the Arminian into the Calvinist. But, point to the case where it changed the Calvinist to the Arminian.

*Fifth Peculiarity.*—Those doctrines, faithfully taught, we see are made instrumental in awakening and converting sinners. When did a hatred to, or rejection of them—or a belief in their opposites—have that effect?—*Cal. Mag.*

However abandoned some men may have lived to vice and irreligion, yet scarce ever one died a real atheist; for, notwithstanding their wicked course of life might make them often wish there was no Deity, yet upon their death beds they have acknowledged their infidelity, and not only feared, but believed the identity of such a Being.

No man is so *open* to conviction as the idler; but there is none on whom it operates so little.

## AMERICAN COLONIZATION SOCIETY.

*To Auxiliaries and Friends.*—The efforts of the several Auxiliary Societies, and of all who desire the prosper of our Institution is now earnestly sought, to enable the Managers, seasonably to fit out one or two expeditions for Liberia. Great disappointment, has been heretofore experienced in consequence of failure to make early remittances to our Treasury. Nothing can be more important than that all sums collected by Auxiliary Institutions, or by Clergymen, should be placed without delay at the disposal of the Society.—Great exertions to raise funds, are now indispensable to the accomplishment of our object; and we invite all who may have or who may obtain donations, to transmit them immediately to RICHARD SMITH, Esq. of the City of Washington, Treasurer of the Parent Society.

*ERRATA.*—Page 85, 1st column, line 21st from the bottom—read, *now we can put off the natural body only by death.*

*Terms of the Intelligencer.*—In advance, \$2.50. Seven copies, \$2, with an allowance of 10 per cent. to agents.

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